

MAR 27 1954

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The ANSGAR LUTHERAN



Trinity Lutheran Church and New Parish House

Albert Lea, Minnesota

This new parish house, dedicated in February, provides rooms for seventeen classes. It is a 62 by 71 ft structure with two floors and a recreation room in the basement. The cost of the parish house, fully equipped, was \$115,000.

News and Notes

In the articles by Pastor F. W. Thomsen on South America we made the mistake of leaving out article four. In order to have the series complete, we carry article four this time on page 4.



Pastor Fred Jacobsen

Albert Lea, Minn., Pastor Fred Jacobsen. Members of Trinity Lutheran Church are happy to use the new facilities in the Parish House which was recently erected and dedicated to the spreading of God's Kingdom among us.

The building was erected primarily to provide additional classroom space for our Sunday school.

Our parish worker, Miss Doris Krogstad, has her desk in the church office which adjoins Rev. Jacobsen's study. A walk-in safe for preserving church records is located in the church office. Ample cabinet space is provided on two walls of the office. The pastor's study is finished in Philippine mahogany and has a cork floor. The room has been tastefully furnished and provides a place for private pastoral conferences.

The choir room is planned so that the choirs can walk directly into the church from the choir room. Ample storage space for music and gowns is provided. A nursery guild has been organized to care for small children during services in the nursery which is located on the first floor. Also on

the first floor is a room which has been called the Fireside Room. This room is intended for small group meetings, and has a fireplace at one end and a kitchenette at the other.

Luther League activities will be carried on in the basement recreation room which will also accommodate Sunday school classes. This room also has a fireplace and Leaguers will be able to play shuffleboard and ping-pong.

San Francisco, Calif. Pastor Spener Petersen. Ansgar congregation looks back upon the past year with gratitude and thanksgiving to God, who has prospered and blessed it in great measure. Many improvements and changes have taken place during the last twelve months, the greatest being the complete redecoration of both the exterior and the interior of the church building, at a cost of \$9,000. The beautiful and worshipful appearance of our Sanctuary now is a tribute to those who gave so generously to make it possible. The rededication of the church took place during the celebration of Ansgar's Golden Jubilee, September 27, 1953, a most successful and joyous occasion, climaxed by a jubilee banquet on Sunday afternoon, attended by 250 members and friends.

At our congregational "Family Nights," held one Sunday each month, good use is made of our new 16mm motion picture projector, acquired during the past year. The fine films shown have proven to be real assets in our fellowship and devotion. Also, a new 35mm slide and film strip projector has been purchased by the Sunday school to be used as a teaching aid in its program of Christian Education for our children.

An increased and expanded financial program was decided upon at the annual meeting, including a raise in salary for the Organist-Director, Janitor, and a \$600 per year increase for the pastor. Hand in hand with the increasing financial health of the congregation, a growing spirit of affection and genuine interest for the welfare of the church is noted with great joy and gratitude by pastor and members alike.

Attendance has greatly increased to become more regular, 20 new members have been welcomed into the congregation, and a real sense of operation is evident in all organizations of the church. We thank God for His love and goodness, and pray that He will continue to bless us as He has in the past year.

SIDELINE OBSERVATION

By A. V. Neve

It is interesting to sit on the sidelines and make observations. I have observed some interesting actions and reactions in the negotiations and discussions of the proposed church merger. By these negotiations and discussions some important issues have been clarified.

I read with much interest the Union Committee's Report on Merger and Organization. As I see it, what is proposed is a happy medium between a too strong centralized church government and a too weak decentralized church government. There are good and balances.

And I am happy to note the spiritual motivation which is clearlyifest in the report. I visualize spiritual benefits from the merger: parish education, youth work, camp work, home missions, foreign missions, higher Christian education, etc. But as we dream about the future merged Church, we must be on guard that we do not live in an unbalanced situation. Effective church work to the glory and honor of God will always be done by the local congregations. No body is any stronger than its local congregations.

I am in favor of the four-way merger. I greatly regret that it is a five-way merger. I sincerely hope that the Augustana Lutheran Church will reconsider and return to participate in the merger negotiations. It is my honest conviction that it will be a distinct loss not to have the Augustana Lutheran Church in the merged church. The mergers of churches have been likened to a marriage. The analogy is well taken: sometimes a man must woo and a girl a long time before he gets her consent. It will pay for all concerned to woo Augustana. We cannot afford to let somebody else get her.

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Spencer, Iowa

Editorials and Comments

MORE NOTES ON THE PROPOSED MERGER

In the last issue Pastor Henry N. Hansen had an interesting article on the proposed merger. We agree with that some provisions should be made by which this be discussed in our synod. Perhaps the pastors in different districts could gather in circuit meetings to discuss it. And certainly it would be well if each had one or two laymen along to such a meeting. It may also seem that Pastor Hansen is right that the smaller bodies in the merger will give up more than two bigger bodies. However, as we have attended the merger meetings, we are not at all certain that Pastor Hansen is right in that. First of all, each body will have to give up certain things they cherish. The A.L.C. has many times spoke about things they cherished on which they had to compromise. And so did the U.L.C.

We agree with Hansen that the Trinity Seminary will function after the merger. That will seemingly be a success.

But will it? Will the students in the future miss the old? We do not believe so. The future theological students will take their place in the new church and be trained at the seminaries of that church without any interruption. And certainly our professors will get some experience in the new church teaching if they want to.

As to Dana College we admit that we have a weak college there. If we had a strong college with some four hundred students, things might seem different. However, it is our conviction, which we base on conversations with the men who made the "blueprint" of the new church, that Dana will be preserved in some way. There is even a possibility it might be moved to California. What more could we expect?

Pastor Hansen also mentions the size of the districts. By comparing them with the present E.L.C. districts we do not find any reason to worry about their size. The districts with the most baptized members are rather small geographically. It should not be too difficult for a full-time man to look after 392 congregations if they are located in a state not larger than Iowa. The U.L.C.A. is divided into synods instead of districts. It has three synods which are much larger than the largest districts proposed in the new church. And, if the districts should be too big, it will not be so difficult to make them smaller. A fairly large district has no little value in the colleges within its boundary.

For the older men in the U.E.L.C. a merger may seem like a loss. They still have dreams about Danish heritage. But our congregations are rapidly becoming completely Americanized. The only thing left in many congregations is a translated form of morning worship and some of the translated hymns we sing. But these hymns will not be lost. And congregations will have the liberty to use their preferred form of liturgy. There is no doubt when the new hymnbook appears this will gradually be introduced in all the congregations.

Gradually we are getting away from the old German, Norwegian, and Danish views because our members are being drawn in from the ordinary American people, who do not have these backgrounds.

And as far as our Danish heritage is concerned it is up to the individuals to preserve some of that and bring good things from Denmark to America in an American dress. It is the only way it can be done. And it is being done—not so much by us, we are sorry to say—but by others. We can think of the works of Soren Kierkegaard and even Grundtvig, which are being translated by men of different denominations in America.

The longer we attended the merger meetings where the leaders of the present four bodies were present, the more we became convinced that we belong together.

Then in conclusion: We believe that we shall gain much more than we shall lose. The fact is that it is not easy to be as small as we are and work effectively. We can think of three things: 1. It is difficult for us to keep a good college going. 2. At present we do not have a single independent foreign mission; we have missionaries in Japan, Santalistan, Sudan, Colombia, but we cooperate with larger bodies in each case. And 3. Certainly in the field of parish literature and church papers we find it rather difficult to do good work at present.

Merger among the Lutherans is inevitable. We believe that the present merger will be a good one. Of course, there will be difficulties, but no more than we have now. Christ never said that the church should not have difficulties.

A final remark is this: Those who wanted an even bigger merger than the present one should know how much work it entailed to make the present blueprint. We believe we can thank God for it.

RSV BIBLE SALES PASS 2,500,000 MARK

The Pulpit Bible, newest edition of the Revised Standard version, released March 1, has already passed the 2,000 mark in advance sales, Dr. Luther A. Weigle, dean emeritus of Yale Divinity School and chairman of the Standard Bible Committee, has announced. With 2,647,000 copies of the various RSV editions sold since the original edition came off the press 17 months ago, the acceptance and use of the RSV Bible is reflected in current publishers' sales figures, Dr. Weigle declared.

Sales of the Illustrated Edition of the RSV Bible which came out in January have already reached 222,000 copies, he announced, while sales of the RSV New Testament which appeared in 1947, have passed 2,500,000.

"It is fortunate," Dr. Weigle stated, "that at a time when people need so desperately the Word of God, we are securing revisions of translations which make that Word understandable and clear to people generally. Democracy depends on faith in God," he pointed out; "therefore we do not want the Word of God to be the

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Thy Kingdom Come

SKETCHES FROM A SUMMER IN COLOMBIA

By F. W. Thomsen

IV. Magangue.

From the deck early in the morning there was a view of a vast wilderness, broken here and there by small villages and now and then by a larger city. The inhabitants of these river communities—and, indeed, of all of Colombia—are more than sixty per cent illiterate.

*

And it came to pass when Jesus had made an end of commanding his twelve disciples, he departed thence to preach in their cities.

This vast continent of which I have seen so little needs disciples, prayers and means. If most towns and cities in the United States are overchurched, which they are, this surely is not the case here. If the Christian church is to be a light in this world, and the purpose of Christ's coming was to establish the Kingdom of God, here is work to do.

*

The evening of the second day we docked at Magangue for two hours to load and unload people and cargo. We went ashore, weaving our way through the crowd rushing to get on board; there was no order, the moment the vessel docked the gangplank was glutted with embarkers and debarkers. Among those rushing to get on board were hawkers with candy, cigarettes, trinkets, live chickens, cheese—a smelly cheese similar to Danish knapost, but much stronger. In spite of the throng, we finally made it to the shore. The city is built on the river bank, where booths of the market place stand. The stench and filth that the poorer classes live in is hard to describe. Of all kaleidoscopic conglomerations of filth, flies, fine fabrics, china, rich and poor, carts, goats, buses and donkeys, the public market is hard to surpass.

We were walking along and suddenly Arnfeld stopped short. A radio was blaring loudly from a second story window. People stopped talking and listened as they

sat in their little candle-lit booths or stood chatting the street. A news broadcaster was making an appeal to the guerillas to surrender their arms to the new government leader. If they were willing, they were promised that efforts would be made to get jobs for them that they could return to their homes and lead normal lives again. The new president, Rojas Pinilla, former general of the army, had taken over the government by a military coup without shedding a drop of blood, ousting the evil tyrant, Laureano Gomez. The key words of Pinilla's platform are peace and justice. He is a Conservative and, although a Catholic, he is trying hard to promote a democratic spirit in Colombia. Capus Wayne, American ambassador, suggested that Protestants in America give Pinilla a vote of confidence and also suggested the idea of prayer for the administration.

Morck, my missionary friend, said that it is hard for people who are not enlightened to control the freedom of democracy. The Catholic system, which is the dominating power, is basically a dictatorial force, subjecting the people and ruling them through the priests. Although wearing gold crosses and medallions, these people live in darkness. They're suppressed, and yet seek some light as their souls seek God on bended knees before Cathedral altars. There are many Evangelicals and Protestants, but the first religious group to set foot in South America was Catholic. They have reached and built thousands of churches, but they have sought to liberate either the economy or the souls of people.

Sailing up the river once more we saw the blue Andes in the far distance and were reminded of the 121st Psalm.

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, who made heaven and earth. He will not suffer thy foot to be moved: He that keepeth thee will not slumber."

WHAT'S THE RUSH?

By Frands Scriba

"Whew, that preacher must have been in a hurry about something this morning. Either he was in a hurry to go someplace after service, or some kind of a bug must have been biting him."

"What are you talking about, Mother?"

"Well, instead of driving so many miles downtown to the church where we went before we moved out here, I thought I would visit that new Lutheran Church over on Poplar Street. If we could feel at home there, it would be so much easier for us to get to Sunday school and service, and all of us could take a more active part in all of the activity of the church."

"Did you like it?"

"The people certainly seemed to be friendly and cordial, and quite a few of them spoke to me and invited me to come again. I wish that more of the people in

our home church would act that way toward visitors. It would really help in many ways. I am sure that many people would come back."

"But what was it that you said about the pastor? Didn't you like him?"

"Oh, yes, I really think that he is nice enough. At least he seemed that way when I met him at the door. But I just didn't like something about the way that he conducted the service. I got the feeling that he was trying to get through with it as soon as possible. I have never liked it when the service drags or when they sing the hymns as if they were mournful funeral songs. I do like to be able to take part in the Confession of Faith so that it is meaningful to me. I know it well enough so that I do not have to use the book in order to

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CHURCH NEWS FROM HERE AND THERE

THE BREACH WIDENS

out two weeks ago we received book which bore the curious title, "See Peter," to which was appended the subtitle, "A Lutheran Minister's Journey to the Eternal City." It was reported to be the work of the Rev. Ward Baumann, a Lutheran pastor of Freiburg, Germany, who made a pilgrimage to Rome in 1950. From beginning to end, despite the evangelical tone that is sounded from time to time, the book appears to be a plea for reunion with the Church of Rome. With a plea no sincere Christian of these times could possibly find fault, except that Baumann—whoever he is—is evidently ready to unite on Rome's terms, including a return to Mariolatry, acceptance of the Pope as Christ's Vicar on earth, and agreement with the Roman teaching concerning the celebration of the Mass.

From two other Augustana pastors we have learned that they too received a volume, which makes us suspect that it has been sent to all the Lutheran clergy in the land. Who is paying for this costly piece of propaganda, we can only surmise. The letter accompanying it was signed by "Susan Jobert"—whoever she is—and it came an eloquent plea for reunion. "That the sheep should be divided into many folds is surely not the will of Christ," said the writer.

This incident is more significant than most Protestants probably suspect. Evidences are multiplying on every hand that the Church of Rome has designated 1954 as a "Marian Year" not only for the purpose of deifying the mother of Christ in the eyes of Catholics, but also to urge spiritual and political unity of the western world under the "patronage of Mary."

Thus the Rt. Rev. John J. Wright, Bishop of Worcester, recently told the annual meeting of the Mariological Society of America in Washington, D.C., "the free nations can make great strides under the spiritual patronage of the Blessed Virgin," and suggested that if her aid is invoked on behalf of movement toward international organization, similar benefits might be secured.

All of this sounds as though the Roman hierarchy is actively engaged in promoting political and military alliances among the free nations, and is

ready to bestow its blessing on such "arrangements," provided, of course, they are to Rome's advantage. Such political maneuvers have been typical of Jesuitical intrigue through the centuries.

Another Roman prelate, the Most Rev. Daniel Ivancho, Apostolic Exarch of Pittsburgh according to the Greek rite, told a gathering at the National Shrine of the Immaculate Conception in Washington that the Marian Year is a "particularly fruitful time" in which to pray that "the Blessed Virgin will bring all her children together in one fold under the Holy See." Common devotion to the Blessed Virgin, he predicted, will eventually bring about reunion of the Orthodox Churches of the East with the Church of Rome.

"The forefathers of today's Catholics and of today's schismatics were all one body together," Bishop Ivancho asserted. "The differences have all been man-made. We must consider not so much the differences which divide us, but stress that which unites us."

Much as we regret to say so, the optimistic words spoken by the latter Roman prelate have little hope of being realized. On the contrary, the continued emphasis which the Church of Rome is placing on Mariolatry, instead of healing the divisions in the Body of Christ, is only making them greater and deeper.

This was emphasized nearly four years ago by Dr. Geoffrey Fisher, Archbishop of Canterbury and Primate of the Church of England, when he declared that the Pope's decision to make the bodily assumption of the Virgin Mary a dogma of the Roman Church tended only to increase the division among Christians.

"It is deeply to be deplored," said the Anglican Primate, "that at this time the Church of Rome should be making co-operation with them more and more difficult by their own self-chosen action."

Even more outspoken has been the recent reaction in European Protestant circles to the Pope's proclamation designating this year as a "Marian Year." A notable editorial which appeared last month in "Evangelisch-Lutherische Kirchenzeitung," official organ of the United Evangelical Lutheran Church of Germany, declared that there could be no doubt that the deification of Mary widens the breach be-

tween Roman Catholicism and Evangelical Christianity.

"Evangelical Christians," said the church paper, "have a great deal of understanding for the characteristics of other Churches, but when they teach what is so obviously contrary to the Scriptures, we cannot but clearly and definitely say No." And it went on to say: "However great our readiness to further understanding, neither we nor Roman Catholics should have any doubt but that the emphasis to the worship of Mary goes directly against the main emphasis of the Reformation and the basic truth of the New Testament."

Even in predominantly Catholic France, the organ of French Protestants, "Le Messager Evangelique," warned its readers that "during this year we shall have to put a great deal of emphasis in Bible classes and in religious instruction on what the Scriptures say of the Virgin Mary."

"We are not entering upon a Year of Mary or an Age of Mary," said the Protestant periodical, adding that, although Protestants honor Mary as the mother of the Lord, "it would be very regrettable if the ever greater emphasis given to the worship of Mary were to put Christians before the alternative: Jesus or Mary."

It concluded by saying:

"It happened once before in the history of Christianity that all the worship and love of men turned to Mary, and Christ was left in the background as the Judge of the World, but for Protestants this year and the coming years will remain the years of the Lord."

All of this should make it quite clear that if ever a reunion with Rome takes place, it will not come about through a surrender of convictions by evangelical Christians. It is Rome that must change.

—Lutheran Companion.

Government and Mobs Continue To Hit Protestants in Colombia

Except in the frequency of mob action, there is no sign of abatement in the campaign to restrict Protestant activity in Colombia, a U.S. missionary leader has reported after a four-day visit to the South American country. In its latest official action, the Colombian government has in effect barred

non-Roman Catholics from holding religious services in their homes, he said. In recent outbreaks Protestant churches and chapels have been stoned by mobs and services have been broken up through action by local priests, police and civic officials.

The report was made by Dr. W. Stanley Rycroft, who is chairman of the Committee on Cooperation in Latin America of the National Council of Churches' Division of Foreign Missions. Summing up his findings, he said the regime of President Rojas Pinilla, which came to power in Colombia last June, has gone further than previous regimes in imposing prohibitions against worship in private homes. As things stand now, he said, the government has forbidden Colombian Protestants to:

1. Make any public manifestation of their faith outside churches.
2. Educate their children in their own schools in "mission territories"—three-fourths of the nation's area.
3. Engage in any activities which might attract others to their faith.

The ban on services in homes has been imposed, Dr. Rycroft states, "in spite of the fact that during the past six years 44 Protestant churches have been destroyed . . . and 15 others have been ordered closed." The ban came last Jan. 28, he recalled, only five days after the National Council of Churches issued an open letter condemning previous Colombian restrictions on Protestant activity as contravening "the principles of religious liberty maintained by governments outside the territories under Communist rule."

See Protestant Failure in City

A number of otherwise unrelated events here in recent weeks have served to underline Protestantism's unmet challenge in ministering to the "inner city." Giving the Alden-Tuthill lectures (on "Assignment for Protestantism") during Ministers' Week at Chicago Theological Seminary, Walker M. Alderton of the University of Chicago federated theological faculty presented a historical survey of the relation of the Protestant movement to the life of the community. The lectures served to highlight the tragic implications of the Protestant retreat from the city. Another indication of a heightened concern for this problem was seen in the opening lecture of Ministers' Week. Julian Levi, director of the Chicago Southeast Commission, discussed the work of his organization in trying to halt community deterioration. Then, at a dinner in his honor following his

installation as eighth bishop of the Protestant Episcopal diocese of Chicago, Charles Francis Burrill promised personal commitment and action in the task of rehabilitating city parishes. "Many of our churches stand empty because of flight from the city," he said. "It's time we stopped retreating. As bishop I shall make every effort to turn the tide."—Christian Century.

Notes 1953 Gains by American Negroes

H. H. Dunn, area superintendent of the Negro Congregational churches in Louisiana, Texas and Oklahoma, recently revealed progress of the American Negro during 1953. Addressing the annual meeting of the Louisiana education association at Monroe, he said: "The Negro in America, despite seemingly insurmountable handicaps, has been able to make notable progress along social, economic and religious lines." Citing gains in the fields of in-

surance and banking, he went on to elaborate progress in the field of education. Southern University at Baton Rouge is the nation's largest high school for Negroes, with an enrollment of 3,800. Xavier University, a Catholic college for Negroes in New Orleans has 1,051 students. Dillard University, the only Protestant college for Negroes in New Orleans, has 632 students, who represent 20 states and 10 foreign countries. Under sponsorship of the Ford Foundation for the Advancement of Education, six Dillard graduates are now enrolled in the graduate school of Harvard University. Supported by the Methodist and Congregational Christian communions, Dillard has an interracial faculty, including a Puerto Rican, an Austrian, a German and a Chinese. Concerning admission of students, its charter reads: "There shall be no discrimination as to race, color, sex or religious belief."—Christian Century.

MARRIAGE WISDOM

Generally speaking, any domestic misunderstanding that starts insignificantly from some small act of selfish individualism and that may soon assume large proportions, can be averted if the partners in marriage remember that they are Christians. Petty grievances, harsh words spoken in a flare of temper, thoughtless accusations, unreasonable demands, are usually the external signs of our sinful natures. If we could understand that no two people are exactly alike, that they do not always want to do the same things at the same time, that they do not always share the same opinions and ideas, I believe that many of the quarrels that are found in many homes could be avoided. We must learn to forgive even as Christ is ready to forgive us our many transgressions.

Some unknown author has written a number of very practical suggestions entitled Marriage Wisdom. I would like to read them to you, for I believe that if they were memorized by all married people, they would go a long way to foster a truly happy and harmonious family life.

1. Don't ever both get angry at the same time.

2. Never talk at one another, either alone or in company.
3. Never speak loudly to one another, unless the house is on fire.
4. Never find fault unless it is perfectly certain that a fault has been committed, and always speak lovingly.
5. Never taunt with a mistake.
6. Never make a remark at the expense of each other . . . it is meanness.
7. Never part for a day without looking words to think of during absence.
8. Never meet without loving words come.
9. Never let the sun go down upon any anger or grievance.
10. Never let any fault you have committed go by, until you have frankly confessed it and asked forgiveness.
11. Never forget the happy hours of early love.
12. Never sigh over what might have been, but make the best of what is.

—American Lutheran

last in a series of articles that take a look at
"Shadow of the Church to Come" . . . by George S. Schultz

THE FIT OF THE COAT of the Church to Come

In the four preceding articles dealing with the general features of the proposed blueprint for merger, as they have appeared in shadow form, we have looked at, figuratively, the books under the arm, and bulging pockets. In this final article we propose to check the fit of the coat, and that should enable us to sew in a general way quite a few details.

In our preceding articles, we do not permit a restatement of present functions. We shall concentrate chiefly those new features that, if and when the merger comes, ALC members will have to live with.

A Lesson in Vocabulary

Councils, Commissions, Divisions, Departments, Boards, Committees, Charities.

These are the words we'll have to use. Let's define and explain them as best we can.

Councils: Article II explained the relation of the two Councils—Church Council and Joint Council. They are of the top rank and provide an over-all direction and supervision.

Commissions: These are smaller groups that function under the Church Council in specifically assigned areas. One is the Commission on Evangelism. There are five members, chosen by the Church Council. Three are members of the Council, and two are parish pastors. The Commission will "establish the general policies of evangelism" and propose to the Church Council provisions for the directorship of evangelism and the evangelists. Evangelism, as the blueprint defines it, is the preservation of present membership and the outreach for new members. In the ALC the evangelism program is under the Board of American Missions.

The second commission is that on Research and Social Action. Most of this function has been performed in the ALC by the Board for Christian Social Action, which also supervises the welfare work. This commission will have seven members: three from the Church Council and at least one from the theological seminary faculties. It will have a full-time executive elected by the Church Council. Its duties will be to "throw the searchlight of the gospel on the pressing problems of the day," to lead, direct, and challenge the members of the Church to a demonstration of their faith, to assist the boards and agencies in "making their programs pertinent to changing attitudes of society," and to "give expression to Christian views concerning the pressing social problems and general welfare of mankind."

In these two commissions ALC people need not look for a new set of blueprints—just a new cubbyhole in which to file the slightly amended copies.

Divisions: These are the major areas into which the work of the Church is divided. There are six: American Missions, World Missions (there's a new term to be memorized), Education, Charities (a term ALC people must re-learn, having abandoned it only a few years ago when it was apparent that much of the "welfare" work was on a paying basis and hardly a "charity" anymore), Publication, and Pensions.

Mexico to U.S. or Texas to Mexico?

Since the work of the divisions is defined in very brief generalities, few differences from ALC present practice are evident. In American Missions we may face a change of attitude toward the use of credit (discussed in Article IV) and Mexican Missions. The blueprint proposes that a special committee be

set up to determine whether Mexican Missions is "American" or "Foreign." The complication arises in that half of the ALC's Mexican work is done in Mexico and half in Texas. This is no problem for the ALC which assigns all of the Western Hemisphere to American Missions and the Eastern Hemisphere to Foreign Missions. The other three bodies regard only the U.S. and Canada as American Missions and the rest of the world as Foreign Missions. Not wanting to split the Mexican Mission work between two boards, it will become someone's unpleasant task of deciding whether Mexico should be annexed to the U.S. or Texas should be declared a foreign country (!).

The Division of Education includes what in the ALC is covered by Higher Education and Parish Education. The significance of the combination of these two functions is hardly more than budgetary planning as will be seen later.

The Division of Charities will limit its function, unlike the Board for Christian Social Action in the ALC, to the operation of Church-owned and guidance of Church-related health and welfare agencies and institutions and will direct them to "sound Christian and professional standards of social, health, and welfare service."

Under the Division of Publication the only hint the blueprint gives to the problem of the publishing houses of the several church bodies is found in the statement that the executive secretary of the division "shall be the general manager of the institutions (note the plural) of the division." The blueprint calls for "one church paper designated as the official organ."

Present Pension Credits Inviolable

Serious problems must yet be solved in the Division of Pensions. The ELC's pension plan is closely

tied to the Lutheran Brotherhood Insurance Company and consists largely of the purchase of annuities through that company. The ALC supervises, administers, and invests its own pension funds without dependence upon (and obviously without commissions paid to) an outside firm. Discrepancies between minimum pension provisions of the several bodies constitute a further complication. The blueprint gives this assurance: The Division will "fulfill the contracts and commitments to pastors and laity who were members of the pension plans of the several church bodies prior to merger," and will "continue the [present] plan in operation until a new pension plan becomes operative." Conceivably, that new plan may not be agreed upon until the new Church comes into being. ALC pastors can be assured commitments made to them prior to the merger will not be repudiated, and credits earned by them up to the merger will not be lost, though what continuing provisions will be made cannot be ascertained now. The blueprint does provide for a continuation of the Good Samaritan Fund but abandons the Aid Fund, both well known in ALC circles.

Departments: These are divisions of Divisions, a splitting of the total work assigned to a division. This occurs only under the Division of Education which has a Department of Higher Education (including higher and secondary education, described in Article III of this series) and a Department of Parish Education. Only significant change from ALC procedure is a closer definition of responsibility in relation to the Division of Publication. The Department of Parish Education will plan the teaching material and nominate the editors. The election and the compensation of editors of teaching materials will be the responsibility of the Division of Publication as will also be the responsibility for publication of the material. Acceptance of teaching material for publication shall be the joint responsibility of the two.

The term "Department" is also

used under the auxiliaries of the Church, but we shall consider that later.

Board Virtually Autonomous

Boards: Each Division (except education) has a division board. In education there are two department boards. Division and department boards have nine members elected by the Church (except auxiliary boards) and have the same status before the Church. As in the ALC, board members are elected for terms of six years, but, unlike the ALC, they may succeed themselves only once. The boards are virtually autonomous over a) the funds appropriated by the Church (the Board of Trustees' responsibility for "management and control of the business affairs of the Church" does not include and specifically excepts "such matters as are specifically assigned to the various Divisions of the Church body"; the Board of Trustees may "periodically review" the financial operation of the boards, but it can do nothing about what it finds except report it to the Church or "see to it that the budget will be balanced by the end of each fiscal year"); b) the number of executive clerical persons it wishes to hire and their remuneration (a Personnel Committee of the Joint Council shall "make recommendations" concerning equitable salaries and working conditions, but "the final decision regarding remuneration shall, however, be made by the particular board which is responsible for the program and work to be done." In the ALC a Personnel Committee has final authority to determine salary ceilings for employees in the Church offices and the publishing house, and the respective boards determine the salary within that ceiling limit); c) the policies by which the "legislation" of the Church will be carried out.

Committees: This terminology is applied on the district level. It is proposed that every division or department shall have a district committee so that the entire scope of the Church's work can be reviewed annually at district conventions and promoted throughout the year. The

blueprint calls for the following district committees: Executive (district president) other officers, two pastors, two laymen elected by the district); Evangelism; Stewardship; American Missions; World Missions; Charities, Research, and Social Action (note one committee to coordinate the three functions); Parish Education; Higher Education; and Youth. Each district committee, except youth, will have one representative from each conference "with due regard for equalizing lay and clerical representation." To provide adequate lay help for the many practical responsibilities of the Committee on Youth, that committee will be composed of "one pastor and one layman from each conference." District committee members are elected for three years and may succeed themselves only once.

Three Auxiliaries Proposed

Auxiliaries: Under auxiliaries three departments are set forth—Department of Youth Activities, Department of Women's Activities, and Department of Men's Activities.

Under the Department of Youth Activities there is a Board of Youth Activities of nine members, elected by the Church and having the same status as a division or department board. The Luther League, which is the only youth auxiliary named in the blueprint, elects its own board from its own membership and these two boards work side by side. (The blueprint provides that "other auxiliaries may be added to the church body upon recommendation of the Council of Auxiliary Activities.") The Youth Board determines general policies. The Luther League may recommend new areas of work and new projects; the Youth Board proposes and supervises the program, the League Board administers it; the League Board nominates for the position of executive secretary, the Youth Board elects. The executive secretary serves both boards and is the focal point of coordination. This is the present ALC structure.

The departments of women's activities and men's work have

(Continued on page 13)

The Successful Lay Visitation Program

By John E. Tuckey

Much has been said concerning the work of lay visitation, yet we feel that there is much that needs to be said to encourage our church to begin this program. It is not with the idea in mind that we are experts in the field, but it is merely the sharing of some basic principles which have come under observation and which have proved to be a blessing.

Let us, therefore, study together a few of the main points of the successful lay visitation program.

Its Importance

The churches that are making progress and moving forward have begun to realize that lay visitation is the sleeping giant of the church. For generations men had lived without the sound of the roar of the Niagara Falls without realizing the potential power that was waiting to be harnessed by man; energy sufficient to produce heat, light, and power for every home for hundreds of miles around.

Christ realized the value of the personal contact. He sent His disciples out two by two. He commanded them to go from door to door, into the highways and the byways to witness to the power of the Gospel. Everyone was to be personally touched by the followers of the Master. His last command was "to go" and to witness "to all men."

Visitation opens doors that otherwise would be untouched. The layman will be able to get into homes where the pastor is unable, both because of the want of time, and because many of the homes are reticent to welcome the minister but would welcome the interested layman. It provides access not only into the home but into many hearts that are burdened and perplexed by the problems of daily living.

It is the key to a continuous growth in the Sunday school and church program. With few exceptions all the great growing movements carry on an active person-to-person contact program.

II. Its Benefits

To the person who has not had the experience in, nor observed a program of this nature, the question of its benefits could easily arise. We shall observe its fruition in relation to all groups concerned.

The first is the benefit upon those who do the calling. It has been said, "Little does one half of the world know how the other half lives." Visitation opens the eyes of the Church to the needs of the whitened harvest field.

Those who have been sheltered in the warmth of Christian homes have never known life as it is lived by many outside the Church. It opens the eyes of the workers as to the nature of the homes from which their Sunday school boys and girls come, and to the sin, sorrow, and suffering that are endured within the place that they call home.

The true Christian cannot live in touch with Christ and view the needs of the lost without there being kindled within him a passion for their lostness, and the Church with a passion is the Church with power and a Church that will progress.

The second is the benefit to the Church. When Israel had ceased in their conquest of Canaan and settled down, strife, war, and turmoil were prevalent in their midst. Many a Church problem can be solved by the focusing of their attention from themselves to an active, progressive, promotional program.

No Church can carry on a well directed visitation program without there being a growth numerically and spiritually. Personal contacts made in the Spirit cannot help but increase church and Sunday school attendance, and this means increased talents, finances, and workers. This then lays the responsibility upon the church for their spiritual help and hence, drives them to their knees in a dynamic of spiritual conquest.

Third is the benefit to the community. While the callers are benefited and the church reaps a reward,

the community likewise reaps the fruition of the visitation program. When the sleeping church awakens from its lethargy and becomes actively engaged in visitation, immediately interest is stimulated in the community, and they are forced to believe that the church does have a concern.

Likewise, when the lay visitation teams knock periodically at the doors of the unchurched, they begin to feel that, after all, they are wanted; and within all men is the feeling that they want to be wanted.

The first responsibility for the community rests upon the church. When the church aggressively carries on a God directed program through which they knock at every door in the community to bring the news of the Gospel and extend an invitation to the church, it then shifts the responsibility from the church to the community itself. Light has come, and it is their responsibility to walk in that light.

III. Its Dangers

There are several things that we need to keep in mind as we think of the lay visitation program, for there is a possibility of our overlooking some of the dangers that lie before us. Every promotional program carries its own warning signals.

This is not a panacea for all ills. While it will solve many problems, let the church remember that it is not a cure-all and some problems that were existent before the campaign may become magnified, while many problems that were existent will be removed or solved.

With an influx of new people unchurched and not indoctrinated in the policies and practices of the local church, it brings a threat to the present standards in both policy and polity. Therefore, unless the local church carries on a strong, dynamic spiritual program, this influx may tend to snow under the spiritual aspect and turn the tide toward a social, formal program. This danger cannot be too loudly proclaimed.

Then we must not allow ourselves to think that the lay visitation program takes the place of pastoral visitation. The calling pastor is an incentive to the lay visitation work. Some programs have failed because the laity felt that they were doing the calling for the pastor, and that he sat by while they did the work they felt he was being paid to do.

The wise pastor is he who carefully and prayerfully follows up on the calls recommended by the visitation group. It is a great inspiration to the lay visitors when receiving their assignments, if they learn that the pastor during the past week has called on the new prospects they had found the week before.

IV. The Three Types

For the sake of brevity we shall enumerate only three types of lay visitation, the first being that of the common survey or canvass. This is a systematic, carefully planned community survey with which we shall not now deal.

The second is the church follow-up method. This is the work of following up leads that may come to us from anyone of a number of sources, namely: the visitors that visit the Sunday school or the church services, the names of whom should always be secured both in the Sunday school classroom and at the door of the church sanctuary; the relatives of those who regularly attend our services; the families that are served by the pastor in weddings, funerals, and consultations; the members and friends of the various church groups including the Women's Missionary Societies; men's groups, youth groups, and children's work; the names that are submitted by the members or friends of the church; the parents of the cradle roll members; and the parents of the children who attend our Sunday school.

The greatest follow-up for visitation is the absentees from our regular Sunday school and church services. Many of the lost scholars can and will be found only through the concerted efforts of an intensified visitation program.

The third is the new families. New

families moving into any city or community serve as a great challenge to the church. These new families may be brought to our attention by any number of different ways.

There are the migrants who move from one of our church communities to another community. The wise pastor, rather than let these families be lost to the Church, will communicate with the pastor in the community where they have moved, giving them full information that they might save them to the Church.

There are the incoming families with whom we have no connection. These may be found through any of several different agencies: the Credit Bureau, the Welcome Wagon Association, the utilities companies, community surveys, and by general observation on the part of both pastor and people. Every new family should be contacted and given a warm welcome to the church.

V. Its Promotion

Many a visitation program has failed because it has not been properly directed. A few suggestions are offered that may help the inexperienced in the setting up of a program that should produce dividends.

The first and most important is to have a director who knows his business, has the work at heart, and who is willing to sacrifice to achieve the goal. It is unwise to appoint anyone to this all important position until he has proven his ability.

The second important factor is to publicize and promote the activities of the program. We are all so constituted that we like to feel that our work has, and is, producing dividends. It is wise to occasionally focus the attention of the church on the importance of and the success of the lay visitation work, and to assure participants of our appreciation of their work.

The third is the ready list of prospects. There should be an ample supply ready when the teams gather. They should be so arranged that, when the callers are sent forth, their prospects are well located geographically. This will save much lost time and wasted effort.

The fourth is the selection of callers. They should be teamed together so that each team has a leader who can assume the responsibility. The wise director will carefully study the list of prospects and callers, and then make assignments that will be the most effective. It is wise where possible to send business men to call on business men, farmers to call on farmers, etc.

The fifth is the type of caller. There are those who will be efficient in calling on the new families; those who will be efficient for follow-up and absentee work; and those who can successfully contact youth. The director knowing where each caller can best serve, will make the assignments that will produce the greatest dividends.

The sixth is the order of the evening. The best hours for visitation will vary within the community. With the city church it seems most profitable for the participants to meet as early in the evening as possible, perhaps 7:00.

A few pointed words of direction and instruction, pointing out the results of previous contacts, and the season spent in earnest prayer that God will prosper their activities will lay upon the minds of those who take part the challenge of the assignments. The carefully selected list of cards will then be presented to the teams in readiness for the evening.

In keeping with the Master's example, they will be sent out in teams of two. They should be instructed never to debate or argue, but to state their mission and be on their way. Each team should carry with them suitable materials to leave in the home. It should include a good Gospel tract and literature with the local church program.

There will be times when the callers will leave their personal testimony and will be privileged to do personal evangelism. There will be occasions they may profitably offer prayer in the home before leaving. Circumstances will direct in this.

It is well to have an appointed hour when the callers meet back at the church to report on the success

(Continued on page 15)

BY THE FIRESIDE

BE SILENT UNTO HIM

us then labour for an inward stillness,
inward stillness and an inward healing;
perfect silence where the lips and heart
still, and we no longer entertain
own imperfect thoughts and vain opinions
God alone speaks in us, and we wait
singleness of heart, that we may know
Will, and in the silence of our spirit,
we may do His Will and do that only.

—Longfellow.

JOHN WESLEY ON DRESS

the wearing of gay or costly apparel naturally tends to breed and to increase vanity. By vanity I here mean love and desire of being admired and praised. . . . You know in your heart it is with a view of being admired that you thus adorn yourself, you realize that you would not be the pains were none to see you but and His holy angels.

Now the more you indulge this foolish desire the more it grows upon you. We have vanity enough by nature; by thus indulging it you increase hundredfold. Aim at pleasing God alone, and all these ornaments will drop off.

The wearing of gay and costly apparel naturally tends to beget anger and every turbulent and uneasy passion, and it is on this very account that the apostle places this outward turning in direct opposition to the garment of a meek and quiet spirit. Now remarkably does he add, "which is in the sight of God of great price." Gay and costly apparel directly tends to create and influence lust.

—Selected.

THE EIGHT DEADLY SINS OF THE MODERN WORLD

Pleasure without conscience.
Cleverness without character.
Science without humanity.
Wealth without work.
Industry without morality.
Politics without principles.
Religion without reality.
Government without God.

—E. D. Jarvis.

PERSONAL EVANGELISM

Prayer must precede service. The personal evangelist must learn to prevail with God in the secret place if he is to prevail with men for God. When in personal contact try not to be strained or nervous. Cultivate an easy geniality. Give yourself time to understand the need of the one you contact.

Some inexperienced workers fail because the contact has been forced in the first place, and large doses of God's remedy for sin have been administered indiscriminately before the malady has been diagnosed. By social means (remembering that it is best to keep to one's own sex) cultivate acquaintance and speak straight to the need when it is discovered. Many workers have been helped by this suggestion: "Give your Testimony along the line of the need of the one you contact."

Suppose you meet a man who is disappointed with life, 'fed up,' as they say. Money, pleasure, popularity, success, adventure, have been found, after all, to be burst bubbles. The worker can say, "I used to be just like that until . . ." Then he can explain what Christ meant to him along this line.

Next, produce God's Word. Show, for instance, how the world dissatisfies, from "What shall it profit a man . . ." (Mark 8:36). Then show how Christ can satisfy from, say, John 4:13,14. Be ready to deal with those who 'never did any harm' (but never did any good!) and the 'doing my best' type, who never reach it. Prepare to meet the backslider, the procrastinator, the excuser, the sceptical and the 'theological' type whose ideas of God are not as revealed in the Scriptures.—A. W. Grimsey in *The Christian*.

THE PREACHER'S WIFE

There is one person in your church
Who knows your preacher's life;
Who wept and smiled and prayed with him,
And that's your preacher's wife.

The crowd has seen him in his strength,
When wielding God's sharp sword,
As underneath God's banner folds
He faced the devil's horde.

But deep within her heart she knows
That scarce an hour before,
She helped him pray the glory down
Behind the closet door.

She's heard him groaning in his soul,
When bitter raged the strife,

As, hand in his, she knelt with him—
For she's the preacher's wife!

You tell your tales of prophets brave
Who marched across the world
And changed the course of history
By burning words they hurled.

And I will tell you how, back of each,
Some woman lived her life,
Who wept with him and smiled with him,
She was the preacher's wife.

—Civic Bulletin.

HOW TO START A NEW RELIGION

It is related of Talleyrand, the ex-bishop who became Napoleon's Foreign Minister, that one of his colleagues once put before him a scheme for a new religion. Talleyrand listened respectfully as the plan was set forth. Then he said, "There is only one thing needed to make your religion a success. I recommend you to get yourself crucified and to rise again the third day."

Speaking at a dinner, Canon A. S. Reeve said that after-dinner speakers often strayed away from the subject of their toast. He told of a farmers' dinner at which one speaker began by saying: "It is my duty and privilege to propose the guests, and I take the opportunity of saying a few words about the feeding of pigs."

SHOW ME THY HANDS

"Lord, when I am weary with toiling,
And burdensome seem Thy commands,
If my load should lead to complaining,
Lord, show me Thy hands—
Thy nail-pierced Hands, Thy cross-torn Hands,
My Savior, show me Thy Hands.

Christ, if ever my footsteps should falter,
And I be prepared for retreat,
If desert or thorn cause lamenting,
Lord show me Thy feet—
Thy bleeding Feet, Thy nail-scarred Feet—
My Jesus, show me Thy Feet.

O God, dare I show Thee
MY hands and MY feet."

Brenton Thoburn Badley.

A Page For Youth...

Homer Larsen, Editor

COULD YOU NOT WATCH ONE HOUR?

By Lloyd Lorensen

Jesus had gone off a ways in the Garden of Gethsemane to pray. He had left His three favorite disciples behind Him. When Jesus left Peter, James and John, He gave them a command to wait there for Him, and also to watch or keep awake.

Jesus was having a terrible struggle with Himself. He was struggling with the problem of whether His will or God's will should be done. In such a time of struggle He wanted His disciples to be wide awake to the struggle. He wanted the comfort of knowing they were near by. But when He returned He found them sound asleep. What a sad and lonely feeling it must have been to find out that His closest followers could not even stay awake for one hour.

This question is directed to you, the youth of the church. Can you watch for Christ one hour, or are you too sleepy to be of any help to Him?

Jesus died on the cross that your sins might be forgiven and that you might live a life of joy and happiness. He died that you might know the joy of having a merciful Saviour who was willing to give up His life that you might live.

But are you living a life of joy? Or are you living a life that is merely for pleasure? This is a very important period in your lives. Right now you are making decisions which will change your whole life. But as you make these decisions are you spending any time in prayer to God asking Him to help you make the right choice? Jesus who was the perfect man as well as being God needed to go to God and receive strength and counsel. Are you stronger than Jesus? Your life must be

filled with true joy. It must be a joy centered in Jesus Christ, your crucified and risen Lord. Earthly pleasures will never be able to take true joy's place. Be sure to spend time asking God for guidance. Do not spend your time sleeping as the disciples did.

You, the youth of the church of today, are the leaders of the church of tomorrow. The time is coming when you will be the ones who are leading the church.

Are you training yourselves for this task? Or are you sleeping? The church in the future needs you, and so does your church today. It needs young people who are wide awake to the needs of their church. It needs young men and women who are interested in working for its extension. It needs young people who are interested in its meetings and activities. Do you attend your League as often as you should? Do you attend your worship service? Are you interested in your church work in all of its different phases?

Or, are you asleep in an hour of need as Peter, James and John were? The church needs you now. Why not try to spend one hour a day during this Lenten season reading and meditating upon God's word. Spend that hour in prayerful study. When you think of the great amount of pain and agony Jesus suffered for you, is it too much to ask that you spend one hour in devotion to God a day?

"Thy life was given for me,
Thy blood, O Lord, was shed,
That I might ransomed be,
And quickened from the dead,
Thy life was given for me,
What have I given for Thee?"

RSV BIBLE SALES

(Continued from page 3)

prerogative of a specially trained class of people. We want all to understand it, not just those who understand old English literature."

Commenting on the new translations being made by the churches of Great Britain, the official revision of

Luther's German Bible, the revisions being made by the Roman Catholic Church, and the revised translations recently issued in France and Switzerland, Dr. Weigand stated that the reason for this world-wide activity in Bible revision is that "we now possess many more ancient manuscripts in the original language and thus have a more accurate knowledge of what the original text of the Scripture was."

THE FIT OF THE COAT

(Continued from page 8)

ecture unlike that of the youth
vity but identical with each oth-

The auxiliary for women's ac-
ties is the Women's Missionary
eration, and the auxiliary for
a's work is the Brotherhood.
ese two auxiliaries elect their
a boards of nine members each
n their respective memberships.
e names of those elected to board
embership are referred to the
urch which, in ratifying the elec-
t, makes them official boards of
Church. This gives these auxi-
ties the right of independent ac-
yet official Church status. These
rds will, of course, make regular
ports to the Church as do all oth-
boards. These auxiliaries will
et their own officers and deter-
ne their own programs, and their
rds will elect their respective
ecutive secretaries.

Two significant changes from pres-
ALC practice thus occur: 1) the
ification of board election by the
urch to give the board official
tus; 2) since the boards thus be-
me official Church boards, and
eir respective executive secre-
ies have official status before the
urch, the Church will include in
budget the salary of the execu-
e secretary, the cost of the board's
erations, and the department staff
pense as determined by the
ard. However, any projects ap-
pted by the auxiliary and the
ary and the office of persons em-
ployed to direct and promote those
jects must be paid by the auxi-
y.

There is a Council of Auxiliary
ctivities, made up of three persons
om each of the three department
ards and their executive secretar-
s. The council will not be legisla-
ve, so it is not conceived as a con-
bl. It will meet only when one of
e three boards wishes to consult
ith the others to work out inter-
lated matters.

Pastors Have Complete Blueprints

Our description in these five ar-
cles could not include every detail
the blueprint. While these stories
ay contribute to the development
your attitude, pro or con, toward

the proposed merger, it would be
unfair to formulate a definite opin-
ion without examining the complete
blueprint. Your pastor has two
copies.

Against what measurements should
your attitude toward the new Church
be formulated? If as American Lu-
theran Church members we are
dedicated to the directive of the
Great Commission as our determi-
nation to fulfill to the best of our
ability the will of God, then beauty
of structure, prestige of size, a com-
mon front to the world, a very
doubtful reduction in administrative
cost, a desire to avoid geographical
overlapping of churches and work—
these factors alone—are unworthy
of being the basis for so great a de-
cision. If, on the other hand, this
new Church can provide a stronger
and wider outreach of the Word of
God, a more effective preaching and
teaching ministry; if the work of
the Church formed by the merger
of four bodies promises, on the ba-
sis of the proposed blueprint, to be
greater than the sum and total of
the work of the four bodies now
done individually, that in itself be-
comes an adequate reason for a
further favorable attitude. And then
all these other things shall be added
unto the new Church.

—Lutheran Standard.

WHAT'S THE RUSH?

(Continued from page 4)

to take part, but I just couldn't keep
up. They went so fast that I soon
got behind. I stopped and tried to
get started again, but it certainly
didn't mean much to me. Then I
glanced at an elderly couple who
sat at the end of the pew in front
of me, and they were not taking
part at all. I don't think they could
keep up either. A man at the other
end just shook his head a little as
if he couldn't follow either. And in
front of me there was another new
family, at least they said that it was
the first time they were there when
I spoke to them, and they had two
children about eleven and thirteen.
I am sure that they too knew the
Creed, but they evidently couldn't
keep up because they looked up at
their mother and father with a fun-
ny expression on their faces. I know

that you'll probably ask me what I
was doing looking around like that
during the worship, but I was won-
dering if it was just me or whether
others were having the same
trouble."

"I think I know what you mean,
Mother, because I had an experi-
ence something like that. Do you
remember the night that I went
with Jack and Betty to their church
for their youth meeting? I liked it
too except for one thing, and that
was the way they prayed the Lord's
Prayer. I didn't feel like I had a
chance to pray it. At least I know
that I couldn't think of what I was
saying because they went so fast
that I had to concentrate on getting
the words in order. I haven't said
anything about it before because I
didn't want to be critical."

"I really didn't mean to find fault
with this pastor either, but it just
bothered when they went so fast on
some things. And I had the same
trouble with the Lord's Prayer at
the close of the service."

"But why do they do it?"

"I don't know, Jane. Sometimes
I think that those who are leading
the various meetings are trying so
hard to keep them from dragging
that they just get to going too fast
and don't realize that it is hard for
us to keep up. They haven't stop-
ped to think about it. I am sure
that they would understand if some-
one would just call their attention
to it. All of us can become so ac-
customed to doing something in a
certain way, that we don't realize
how it may seem to others."

A teacher was relating to a group
of young Africans the story of King
Herod's promise to give Salome any-
thing she asked, up to half of his
kingdom, and how grieved was the
king when the damsel asked for the
head of her mother's enemy, John the
Baptist.

"What would you have said to the
request had you been in the king's
place?" the teacher asked.

Without hesitation came a pupil's
answer.

"I would have said that the Bap-
tist's head belonged to the half of the
kingdom I did not promise."

ACKNOWLEDGMENTS

| | Total Received | Child- ren's Homes | School Fund | General Fund | Home Mission | Indian Mission | Utah Mission | Pe sh Fu |
|---|-------------------|--------------------------|-----------------|-----------------|-----------------|-------------------|-----------------|----------------|
| Total Budget | 197567.00 | 15600.00 | 80000.00 | 24747.00 | 36643.00 | 7650.00 | 1542.00 | 313 |
| Previously acknowledged | 151359.19 | 18045.90 | 55541.84 | 16822.02 | 27382.24 | 8209.43 | 1821.29 | 238 |
| Dike, Ia., Mrs. Geo. H. Christensen for Elim Home, Elk Horn, in mem- ory of uncle Jeppe Rasmussen | 2.00 | 2.00 | | | | | | |
| Cordova, Nebr., Our Savior's Luth. S. S., Christmas offering | 15.00 | 15.00 | | | | | | |
| Evan, Minn., members of St. Matthew Luth. Church from a very large group of friends in memory of Mrs. Karen M. Hansen | 68.00 | 15.00 | | 8.00 | 15.00 | 10.00 | 5.00 | |
| Aurora, Colo., Altura Community Church in memory of August Ahlborn | 5.00 | | 5.00 | | | | | |
| Milwaukee, Wis., Kingo Luth. Church | 100.00 | | 50.00 | 25.00 | 25.00 | | | |
| Laurel, Nebr., Nick Kvols of Gethsemane Luth. Church | 60.00 | | 25.00 | 10.00 | 15.00 | | | |
| Flaxton, N. D., in memory of Chris Smith of United Luth. Church | 19.00 | 5.00 | | | 7.00 | | | |
| Viborg, S. D., Bethany Luth. Sunday School | 77.34 | 77.34 | | | | | | |
| Blair, Nebr., in memory of Mrs. Fred Flake: Mr. and Mrs. Frank Krug- ger, Mr. and Mrs. Ed Gosker, Mr. and Mrs. Henry Flake, Mrs. Ed Flake, Mrs. Ed Schafersman, Mr. and Mrs. Jack Wachter, Mr. and Mrs. John Heinsen, Mrs. Ella Nelson | 16.00 | 16.00 | | | | | | |
| Eugene, Ore., Pastor and Mrs. H. A. Svendsen | 20.00 | | 20.00 | | | | | |
| Clifton, Ill., Clifton Luth. Ladies Aid | 70.00 | | | 70.00 | | | | |
| Kenosha, Wis., St. Mary's Luth. Church | 600.00 | | 300.00 | 100.00 | 100.00 | | | |
| Oregon, Wis., M. J. Wischoff of St. John's Luth. Church | 50.00 | | 25.00 | 10.00 | 10.00 | | | |
| Jacksonville, Ia., Sunday School of Bethlehem Church | 22.47 | 22.47 | | | | | | |
| Moorhead, Ia., Bethesda Sunday School | 7.00 | | | | 7.00 | | | |
| North Hollywood, Calif., Valley Lutheran Church | 480.00 | | 240.00 | 80.00 | 80.00 | | | |
| Penn Yan, N. Y., Morris Jensen of St. Paul's Luth. Church | 20.00 | 10.00 | | | 10.00 | | | |
| Trufant, Mich., St. Thomas Luth. Church | 110.00 | | 55.00 | 18.00 | 18.00 | | | |
| Ringsted, Ia., St. Paul's Luth. Church: \$17 in memory of Katrina Jen- sen and \$3 in memory of Nicolene Hansen | 20.00 | | | | 20.00 | | | |
| Burbank, S. D., in memory of Jane Hansen: Albert Scott, Clarence Pe- tersen and Layman Swanson each \$1 | 3.00 | | | | 3.00 | | | |
| Montreal, Quebec, Can., St. Ansgar Dan. Luth. Church | 129.50 | | 69.50 | 30.00 | 30.00 | | | |
| Rutland, Ia., Trinity Luth. Ladies Aid in memory of Robert Isackson, Chicago, Ill. | 3.00 | 3.00 | | | | | | |
| Minden, Nebr., Daughters of Bethany in memory of Rosmond's mother | 3.00 | 3.00 | | | | | | |
| Waupaca, Wis., Trinity Luth. S. S. for the Oaks Children's Home | 10.00 | 10.00 | | | | | | |
| Waupaca, Wis., Trinity Luth. Church | 704.55 | | 404.55 | 100.00 | 100.00 | | | |
| Sidney, Mont., Brorson Luth. Church | 21.00 | | 10.00 | 11.00 | | | | |
| Greenville, Mich., St. Paul's Luth. Church | 192.89 | | 92.89 | 50.00 | 50.00 | | | |
| Royal, Ia., Mrs. Carrie K. Christensen from a group of friends in memory of her husband Charles L. Christensen | 15.00 | | | | 10.00 | | | |
| Atlantic, Ia., St. Paul's Luth. Church | 300.00 | | 100.00 | 75.00 | 75.00 | | | |
| Petaluma, Calif., Elim Luth. Church | 73.51 | | 35.00 | 13.00 | 13.00 | | | |
| Salmonhurst, N. B., Can., Bethany Luth. S. S. | 10.00 | | | | | | | |
| Sidney, Mont., Mr. and Mrs. Andrew Dynneson in memory of Mrs. Ak- sel Nielsen, Dickson, Canada, mother of Pastor Ejvind H. Nielsen, Westby | 3.00 | | | | | 10.00 | | |
| Audubon, Ia., in memory of Peter Hansen: Mr. and Mrs. T. Christensen, Mr. and Mrs. Edw. J. Jensen, Anna Lang and the Andersen family, Selma and Kingburg, Calif. | 20.00 | | | | 20.00 | | | |
| Selma, Calif., Mr. and Mrs. H. P. F. Hansen in memory of Isaac Han- sen, Sidney, Mont. | 2.00 | | | | | | | |
| North Hollywood, Calif., Valley Luth. Church | 36.75 | | 20.00 | | 2.00 | | | |
| TOTAL | 154648.20 | 18224.71 | 56993.78 | 17422.02 | 27992.24 | 8229.43 | 1826.29 | 2395 |

SPECIAL MISSIONS

| | Total Received | Japan Mission | South Amer. Mission | Santal Mission | Sudan Mission | Jewish Mission | China Mission | L.W.A. Mission | Gen. For Miss |
|---|-------------------|------------------|---------------------------|-------------------|------------------|-------------------|------------------|-------------------|---------------------|
| Previously acknowledged | 56774.32 | 14618.13 | 10849.14 | 12674.33 | 11411.20 | 760.03 | 441.54 | 5571.95 | 44 |
| Elk Horn, Ia., in memory of John Jeppson for the Parki Juli Mission from a group of friends | 41.00 | | | 41.00 | | | | | |
| Elk Horn, Ia., Pastor and Mrs. Clarence Jensen for the Parki Juli Mission in memory of Martin Paulsen, Blair, Nebr. | 30.00 | | | 30.00 | | | | | |
| Elk Horn, Ia., an anonymous giver | 10.00 | | | 10.00 | | | | | |
| Laurel, Nebr., Nick Kvols of Gethsemane Church | 40.00 | 10.00 | 10.00 | 10.00 | 10.00 | | | | |
| Viborg, S. D., Bethany Luth. Sunday School | 4.62 | | 4.62 | | | | | | |
| Audubon, Ia., Our Savior's Luth. S. S., Children's Christmas of- fering | 153.20 | | 153.20 | | | | | | |
| Racine, Wis., Mr. and Mrs. Chris Thompson and Mr. and Mrs. Theo. Simonsen in memory of Mrs. Henry Smith | 5.00 | 5.00 | | | | | | | |
| Little Sioux, Ia., the Irvin Hansen family | 5.00 | | | | | | | | |
| Cushing, Wis., Cushing Luth. Church | 24.00 | | | | | | | 5.00 | |
| Owatonna, Minn., Our Savior's Luth. Sunday School | 13.66 | 13.66 | | | 24.00 | | | | |
| Toronto, Can., Ladies Aid Group | 14.50 | | | | | | | | |
| Montreal, Can., Ladies Aid Group | 15.00 | | | | 14.50 | | | | |
| Omaha, Nebr., Pella Young People's Society | 38.22 | 18.22 | | 20.00 | 15.00 | | | | |
| Waupaca, Wis., Trinity Luth. Sunday School | 26.88 | | 26.88 | | | | | | |
| Waupaca, Wis., Trinity Luth. Church | 6.00 | | | | | | | | |
| Petaluma, Calif., Elim Luth. Church | 10.00 | 2.50 | 2.50 | 2.50 | 2.50 | | | 6.00 | |
| Olds, Alberta, Can., St. Paul's Luth. Sunday School | 3.25 | | | | 3.25 | | | | |
| Sidney, Mont., Mr. and Mrs. Andrew Dynneson in memory of Isaac Hansen of Pella Church | 3.00 | | | 3.00 | | | | | |
| Sidney, Mont., Mr. and Mrs. Andrew Dynneson in memory of Karl Hundtofte of Pella Church | 3.00 | | | | 3.00 | | | | |
| TOTAL | 57220.65 | 14667.51 | 11046.34 | 12790.83 | 11483.45 | 760.03 | 441.54 | 5582.95 | 44 |

LAUNDRY AND EQUIPMENT AT OAKS, OKLA.

| | |
|---|-----------------|
| Previously acknowledged | \$408.89 |
| Upsala, Minn., the Women's Missionary Society | 10.00 |
| Total | \$418.89 |

CHURCH AND SCHOOL DRIVE

| | | | |
|--|------------------|------------------|-------------|
| Previously acknowledged | 208967.73 | 125394.75 | 8357 |
| Kenosha, Wis., St. Mary's Luth. Church | 200.00 | 100.00 | 10 |
| Total | 209167.73 | 125494.75 | 8367 |

Received with thanks,

Blair, Nebr., Mar. 20, 1954.

H. J. Hansen. Treasurer

THE SUCCESSFUL LAY VISITATION PROGRAM

(Continued from page 10)

achievements of the evening. These reports can prove a time of blessing, inspiration, and challenge as the various teams review activities. Ordinarily 9:00 is the latest that a team should enter a home. Seventh is an adequate record item. No visitation program is complete without permanent records of the activities of each week. These records should list the names of the callers, the names of those called on, the date of the call, and the results gained.

The above suggestions are in no way complete but merely submit that those who have not endeavored to organize a lay visitation program might be challenged to begin with what we have and ending detailed instructions in setting up this type of a program.

Even though we may be unable to organize our program as completely as others, let us feel that it is better to begin with what we have and endeavor to perfect our own organization as we go, rather than to sit by and do nothing waiting until we have a plan perfected but not tried.

Remember—not every call will win a friend or a family, but if a score of calls resulted in the winning of one family, we would feel that our efforts had been a great success, and only eternity will reveal the ultimate fruition of our endeavors.

—Gospel Banner.

YES, THEY MAY

A writer in *Young People's Weekly* says: "Coming out of the Lincoln Memorial, on a recent visit to Washington, I stood on the steps behind one of the guards to enjoy a few moments of meditation. I did not notice the children for quite a while, but suddenly their presence became real. Three little youngsters, all of preschool age, were solemnly walking back and forth on the sidewalk fronting the Memorial. No word was spoken, but their group action bespoke a common understanding. They were immaculately washed, their clothes were worn but freshly laundered, their demeanor was quiet. Of course, the youngest, like younger sisters and brothers generally, was slightly to the rear, partly walking and partly being dragged. Solemnly they walked to and fro, stopping each time they were directly in front of the entrance, to look uncertainly at the statue of the Great Emancipator and the guard who was standing near me.

"Finally they started slowly to ascend the steps, pausing frequently to glance furtively in our direction. They stopped completely when they reached the steps on which we were standing. They stood near us for some time before speaking to each other in a whisper. Then the eldest detached herself from the group and approached the guard. She waited patiently until she got his attention. Then she timidly asked, 'Can colored children go in there?'"

A minister, while preaching, said that every blade of grass was a sermon. Next day he was mowing his lawn when a passing parishioner said: "That's right, Reverend, cut your sermons short."

CONVENTION NOTICE

A cordial invitation is extended by Our Saviour's Lutheran Church, Audubon, Iowa, to the Synodical Convention delegates, pastors and guests June 15th to 20th.

Lodging will be supplied in private homes in the vicinity. Advance reservation is imperative. For those who prefer to arrange for commercial accommodations, we have four motels and some tourist rooms. We have no hotels. Details and rates will be sent upon request.

Address all reservations and inquiries to Mrs. E. V. Magnussen, Circle Drive, Audubon, Iowa, giving full details as to date of arrival, length of stay, number in party, etc. and whether or not you will have your own car.

Transportation will be furnished from rail stations at Carroll or Atlantic upon request. We have bus service from Des Moines and Omaha via Davis Bus Lines.

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Earl R. Lang, President.

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NOTICE

The 58th Annual Convention of the United Evangelical Lutheran Church will be held at Our Saviour's Lutheran Church, Audubon, Iowa, June 15-20, 1954.

Hans C. Jersild, President.

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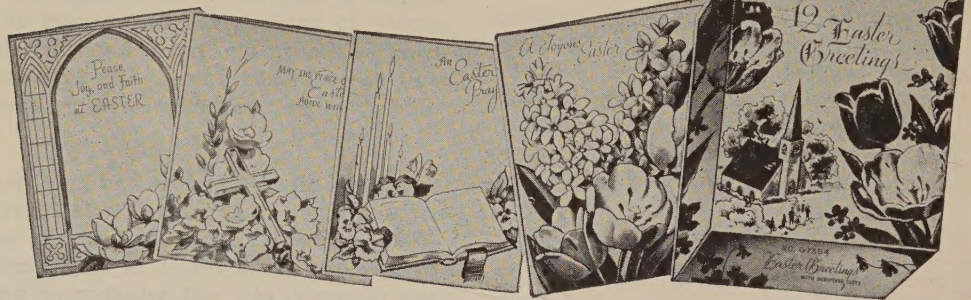
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Easter is a time of joy and you can make it more joyous for your friends by remembering them with lovely "Sunshine Line" Easter cards. Each of these twelve folders is designed with but one purpose: to honor and to glorify the risen Christ. Four of the beautifully designed folders are in the large $4\frac{1}{2} \times 5\frac{1}{2}$ size and two have special finishes.

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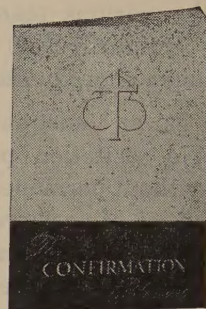
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By Loice Gouker



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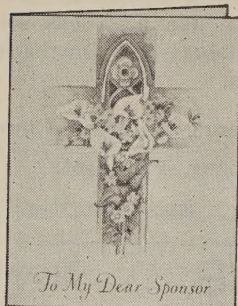
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By C. Skovgaard-Petersen.

Translated by C. C. Kloth

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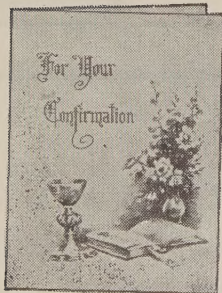
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